
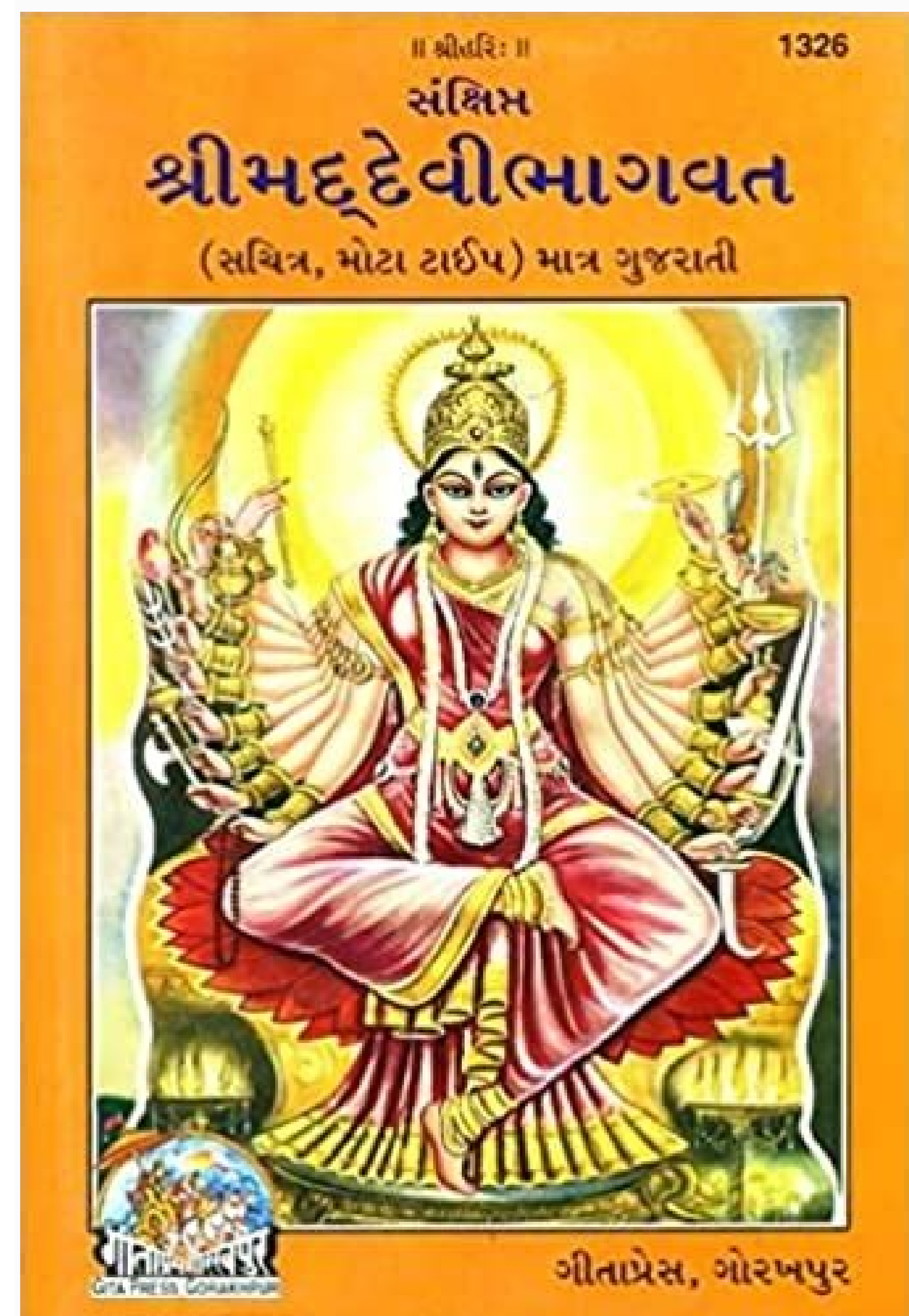
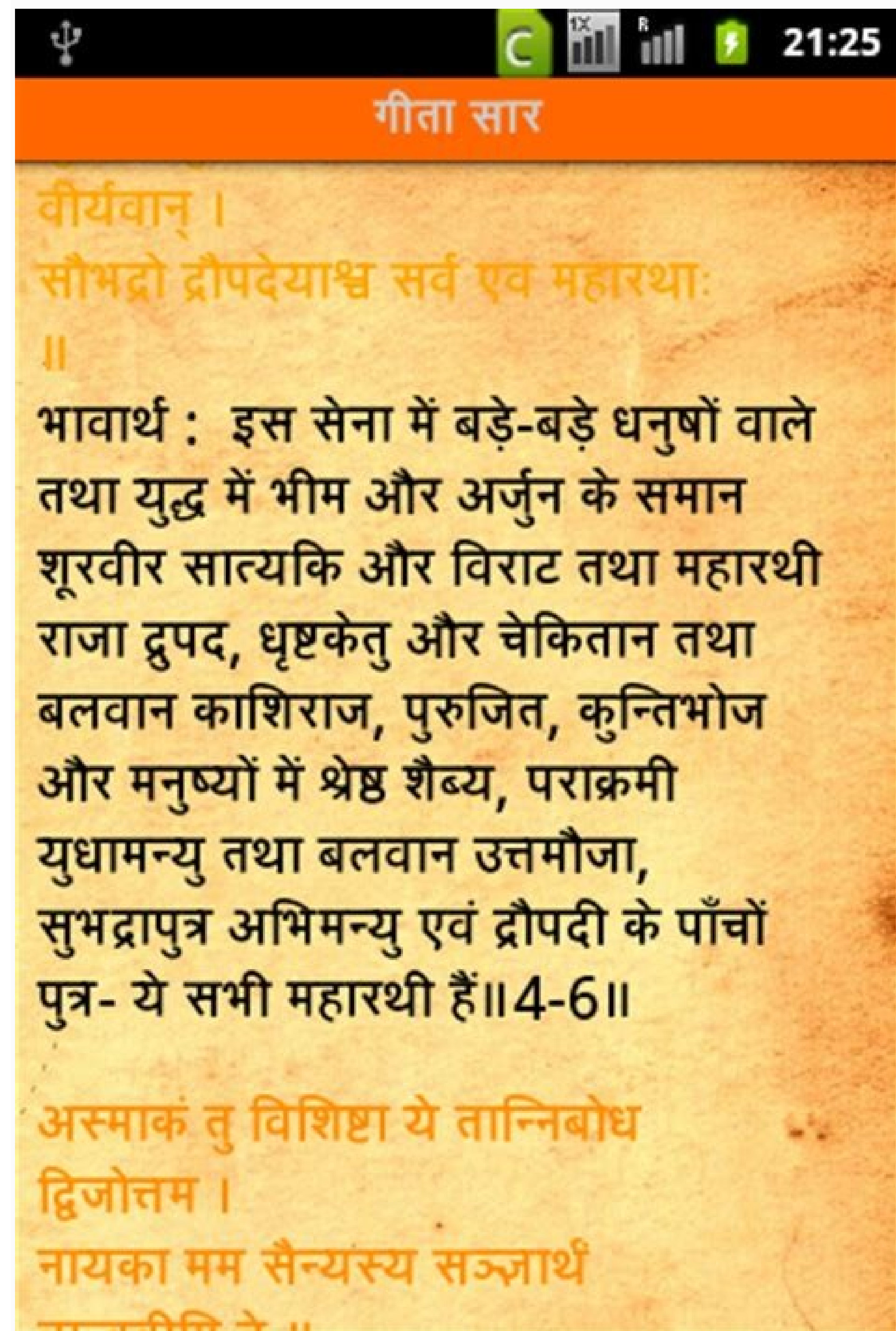


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For example, the Galvin Flood and Charles Martin State, these interpretations have been used to support "pacifism to aggressive nationalism" in politics, "monism to theism" in philosophy.[261] According to William Johnson, the synthesis of ideas in Gita is such that it can support almost any shadow of interpretation. [262] A translation "can never fully reproduce an original translation and none is transparent", says Richard Davis, but in the case of Gita the linguistic and cultural distance for many translators is large and steep that adds to the challenge and affects the translation. [263] For some native translators, their personal beliefs, motivations and subjectivity affect their understanding, their choice of words and interpretation. [264] [265] Some translations of Indians, with or without Western co-translators, have "orientalist", "apolgetic", "Neo-Vedantin" or "deguru phenomenon". [251]. 525-530 The use of external links in this section may not follow Wikipedia's policies or guidelines. Berkeley, California: The Blue Mountain Meditation Center. It remains a popular text for commentators belonging to several philosophical schools. Retrieved 24 April 2011. ISBN 978-81-208-0277-3. While the Upanishads largely defend a monist view of liberation, the Bhagavad Gita also accommodates the dualistic and theistic aspects of moksha. However, the texts he cites did not survive the modern era.[292] Rāmānuja (c. ISBN 978-90-429-1769-9). Krishna says, "Between the Pandavas, I am Arjuna", implying that he is manifest in all beings, including Arjuna. ^ Easwaran 2007, pp. 147-156. ^ Easwaran 2007, pp. 243-250, pp. 131-135. Penguin Books; Reprint Edition. A frieze in the early 8th century of the temple of Virupaksha (Pattadakal) depicting scenes of Mahabharata involving the carriage of Arjuna-atig davagahB 5891 adnansyaput imawS atig dagahB eht 4891 neiraW anhsirK .C.A sryshcaranaS rS ed aysahB atig davagahB danirS 4891 tnaegrAS porhtniW atig-davagahB eht 1891 nemetiB nav .B.Aj atarahbahaM eht ni atig davagahB eht 9791 jelpahC K rehposirch .rotidE(tnaegrAS porhtniW atig davagahB eht 9791 elioB .oirjAtnemoc mu uevercse zev amugla ele es oralc (Aše ofAn sam .araksahB form probably passed by a reaction that occurred in the 3rd or 2nd century. They claim that the authors of the soteriology found in "the heterodox traditions of Buddhism and Jainism" as well as those found in "the orthodox Hindu traditions of Samkhya and Yoga". Adopting a comprehensive and holistic approach has not tried so far, it intersects your speeches with illustrative stories and examples of real life to make the teachings easy to understand and implement in everyday life. ^ Minor 1982, pp. xxx. Der letzte Zustand besteht in dieser Lehre im Eingehen in die betreffende Gottheit, Brahma oder Wischnu. pp. xi-xv. Radhakrishnan 1948 God speaks to Arjuna Paramhansa Yogananda 1955 The Bhagavadgita Shakuntala Rao Sastri 1959 The Bhagavad Gita Juan Mascaro 1962 Bhagavad Gita C. (1925), pp. Northwestern University Press. July 1, 1977. His commentary on the Gita is notable for asserting that it is devotional commitment and love with inner renunciation that matters, not the name Krishna or Shiva, or can be used interchangeably. [308] [309] Vallabha II, a descendant of Vallabha (1479 AD), wrote Tatvadeepika commentary in the Sudhita-Advaita tradition. [280] Madhusudana Saraswati, Gudhartha Deepika, is in the tradition Advaita Vedanta. [280] The comment of Hanumat Patshacha-Bhaya is in the tradition Advaita Vedanta. [280] The comment of Anandagiri Bhashya-vyakhyanam is in the tradition Advaita Vedanta. [280] The comment of Nilkantha Bhava-pradeeps is in the tradition Advaita Vedanta. [280] Comments of Shreshthara (1400 CE) Avt gita is in the tradition Advaita Vedanta. [280] Commentary of Dhuapakara Shastrri Subodhini is in the tradition Advaita Vedanta. [280] Raghuttama Tirtha (1348-1596), commentary Bhavalodha is in the traditional tradition. [310] Comment by Raghavendra Tirtha (1595-1671) Artha Samgraha is in the traditional tradition. [280] Vanamali Mishra's comment (1650-1720), Gitagudharthacandrika, is quite similar to Madhvacharya's commentary and is in the Vedanta vadanta tradition. [311] Purushottama (1668 - 1781 CE), follower of Vallabha, wrote a commentary. 1000 CE) Abhinavagupt was a timelag and philter of the tradition of the cashmira shaivism (Shiva). [288] He wrote a comment about Gita as Gitartha-Samgraha, who survived the modern. ^ A B Gerald James Larson (2009). Chintan Prakashan, Kanpur. Unravel the philosophy of life and the spiritual essence of the Bhagavad Gita in the most practical and systematic way. Singh, Karan (2005). Hinduism. Sterling Publishers Unip. "The Great is Pico da adia as a religious retaining: a new look at" Mahā Bhāṣā Rāṭa ". {{Cite Book}}: |

Author: Gita has a name given to it by A. Zehner in 1969. ... The Gita is a part of the Bhagavad Gita ... The Gita is a part of the Bhagavad Gita ... The Gita is a part of the Bhagavad Gita ...

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